Intentional Suffering from M990

Questioner: In the *All and Everything* which we're reading every day there's one section called Intentional Suffering in which he says one way of doing the system is to endure any bad feeling or bad manifestation towards you from someone else. I would like to have you expand a little bit more on the word endure.

Mr. Nyland: It's not only that. It is necessary to endure the manifestation of someone else but what that means is the possibility of enduring everybody with whom one comes in contact and everybody with whom you don't come in contact but whose contact you seek out. So it is actually to begin to manifest as one wishes in the presence of the manifestation of the enemy of those people who surely are not friends who also have intention of doing wrong to you. So it includes the totality of all kinds of experiences of man on Earth as represented by whatever there is as particular specimen of mankind of which one is one for oneself.

But it's only very small form of suffering, and although it may not be possible to do it, I doubt very much that a person is actually capable unless he has something within himself which he calls his own solidity, he will then be able to live away far enough from the periphery of his life that he will not be effected by someone on the outside because man as he is is a reacting human being.

But Intentional Suffering and that what is Conscious Labor is a step in the possible development of man which I would say is very far advanced, and it is not at all, as it belongs to higher mathematics . . . it is something that comes over to calculus. It is not at all ABC. It is not addition, subtraction, multiplication, and unless I go through all these little formalities of building up logically certain things in order to find out what is one equation and another, roots and so forth, before I come to calculus, that I really will not come or even have to deal with anything that constitutes conscious suffering and intentional labor.

The meaning as a concept is simply, that there is a creation of conditions which I now by means of Conscious Labor want to overcome and meet and that I know that in creation of such conditions I will suffer. But having created them

myself, the suffering is now intentional. Well you see it presupposes many things. It presupposes in the first place complete control over oneself. It also presupposes that one has developed something that can remain awake for any length of time and that has been tested sufficiently in all kind of strange conditions or ordinary conditions in which man might find himself, and then experiencing the actions of such conditions on one, that although he may react that that what is his "I" remains in existence and is undisturbed . . . and that creation of such conditions as represented by Intentional Suffering is a creation by man's "I" and not by anything of the personality.

That's why I say it's a very, very far-off step, and if you want to compare it to a logical sequence of how one step follows another as represented by an octave, Intentional Suffering belongs to the Fa of an octave starting out with Do, Do meaning Observation, including non-identification or impartiality and including simultaneity of which Re of that same octave represents Participation, a very definite step different from Observation, and the third Mi represents Experimentation, again an expansion of that what is Observation. That only when the Do-Re-Mi of that octave has been fulfilled and has come to a point in which the three as a triangle have become one, triad become one, triunity becoming a unit, that then one is really at a point in which this Fa bridge can be over-bridged by means of Intentional Suffering and creation of such different situations.

It presupposes that man is capable in the creation of that, that his feeling center, that is his real emotion has developed also up to certain points where energy represented of that kind as a wish this time representing a real wish is available for him for the creation of such conditions. So you see, hand in hand with the Do-Re-Mi, that is called on an intellectual scale, the first triad of that particular octave, parallel to that is the Sol-La-Si' of what Gurdjieff calls the Kesdjanian body . . . and that at the point of Si-Do which from an emotional standpoint is the deliverance of emotion into further freedom of Si-Do breaking that bondage and then quantity of energy released by that process can be used for creation of conditions which will cause me, that is whatever there is of me, suffering of a very intentional nature. But you see much of this is theory. One doesn't fuse with it, it is impossible at the present time.

Conscious Suffering from M1148

Let me remind you in just a few words of your financial obligations. It's the end of the month - you know what I've said and also you must know that I will adhere to it. So that unless you pay or I hear from you and I give consent, about whatever arrangements, I am liable to cross your name off the list. So try to understand it. The responsibility for people of this group is something you have to learn. This is part of ordinary life. But many times if you don't learn it in ordinary life, you'll never learn it (- - -) to the possibility of a development of an inner life.

Inner life will never listen to something that is not in authority and that speaks with knowledge and speaks from Consciousness. It will never follow any particular command in which inner life cannot be connected by means of Conscience, and it will never be any inner life to speak of when it has no Will. So for these three requirements, if you are aiming to become a man you have to learn and this is one of the means of learning.

The second thing you have to learn is to be able to understand each other, that you know that each person including yourself is mechanical, that you cannot help what you are doing, that you are constantly a reactive and a reacting creature that you act on certain things which are acted on you, that you do not act on your own, that you're constantly dependent on other people and circumstances which influence you. And that each person is subject to that particular kind of a law of unconsciousness. It is a state that is described on Earth as being unconscious, that one is that kind of a creature and it is unfortunate and you can say you don't want it; nevertheless, that is the fact and if you don't do anything about it in the sense that you're willing to accept it, you will never get anywhere at all.

When you start accepting it, it sometimes is a little easier to accept the fact that someone else is mechanical and for a little while you can still continue to think that you are not but when it is really mechanical, you have to accept the person for whatever he is and there is no room for further criticism because in criticizing someone else you criticize yourself. Because you are ignorant. The form of

criticism you direct to someone else is really criticism of yourself because you are stupid. You expect something different and of course you shouldn't. You should know what a person is and how they behave and also how they behave towards you and your reaction in the form of criticism is nothing else but a reaction. It is not on your own saying that now you wish to criticize.

How to understand such manifestations of someone else. That of course is the tremendous difficulty. It is the kind of Conscious Suffering, intentionally made when one exposes oneself to the forms of behavior of other people. This is the suffering that Gurdjieff talks about. It is the suffering that belongs to a further development of the possibility of the Soul. After you have already gone through this particular triad of Observing and becoming conscious and Participating and actually looking at yourself to see in what conditions you still could profit more and more by creating such conditions for yourself which are a little unusual. With that then comes this Conscious Suffering, this willingness to take each person, everybody, no one excluded, for whatever they are and to test for yourself, like a thermometer to see if you are actually Conscious or you know a little bit about unconsciousness.

You can measure by the amount of criticism you have for someone else. The way you think that you ought to know how to run things or that you know better or that nobody else really knows it and that everybody else is stupid but you. It is a long period before you get to that stage and at the same time it should be an aim. And as a general task, for instance, you should select that for one day with ten people you will meet, that you select ten people with whom you will be utterly neutral. Not liking them - that isn't necessary - but don't waste any energy in the ordinary mechanical reaction towards them. And select of course those people for whom you have animosity - who are your enemies - you do not like this and to whom you constantly will react - try to single them out and see to what extent you can actually prevent yourself from having this kind of a reaction. Not necessarily that you don't express it because you have it just the same. But if you do feel such a state coming up wishing to express, that then you Wake Up. If you don't do that, it creates a great deal of difficulty in yourself because it is then like an emotional condition under pressure which at times will come out as an explosion and it will then at such a time destroy much more than it is worth. If you cannot contain it,

then it is far better to express it. But if you cannot express it and have it then you can use it for the purpose of Waking Up and in this sense that what will be helpful is the development of your emotional body - Kesdjan. It is Kesdjanian food and is immediately available for you if you wish to go through this difficulty. All of that is emotional - of trying to stand, to tolerate, to understand if you can, and, if possible, even to have the proper attitude towards such people who always affect you in a more or less negative way.

Intentional Suffering from M1173

Questioner: Could you explain the meaning of Intentional Suffering?

Mr. Nyland: No. I can tell you what it is but I cannot explain it. In the first place, it's quite far off. Intentional Suffering comes at a state when one already has practically full grown emotional body, so that there is then available a world of feeling which can be used in certain conditions in which that what is feeling starts to suffer. If you want it on a certain scale, there are certain gradations of development of Work. It is necessary to understand Observation in the correct sense. Also, one has to know how to eliminate impartiality, or rather partiality, in order to experience what it is to be impartial. One also has to have a very definite notion of what is meant by living in a moment. For that, if one is in that kind of a state and has experienced these kind of ideas of an Objectivity and perhaps an "I" that is corresponding to that, the necessity is again to return to life with this Observation, etcetera as an objective faculty, participating in life the way it is, simply seeing if I can perform my ordinary functions while remaining conscious. To that is added the increasing possibilities of that what I am capable of which I now have not been capable of as long as I was simply mechanical, but I would like to add experiences which I still could have in order to increase all kind of data about myself. I call this Experiment.

These are three different ways represented by the Do-Re-Mi of an intellectual scale representing the Soul Body or Intellectual Body. After the three have been sufficiently connected with each other, so that then I as a personality am half way between the possibility of losing myself and gaining myself in the sense of an individuality, I then will have to be fed by a definite form of emotional energy which will enable me to put myself in conditions of life of which I already know that they are going to make me suffer. It's extremely difficult to do this, because it's contrary entirely to that what I usually do. I will run away from such. I will now intentionally create conditions. Again this creation of conditions is very difficult because usually I wait until something else makes me suffer. The creation of a condition in which I will suffer which then will remember me that I ought to work. And that the only solution of how to meet it and not to resent it is by a form of Conscious Labor.

So you see what are the requirements, a familiarity first of knowing what is Work; in the second place having the ability of maintaining an "I" which remains for me of an objective kind guiding me through life, through my life, to which I have added, now, things that are new and different to me in order to increase the totality of my work. And now I take everything that I can put my hands on and create a condition which is entirely unfamiliar to me which I simply want to, to experience for the sake of regaining from it, friction of that what really makes me suffer and it is difficult because I am already so used to be able to do certain things from an objective standpoint, it's difficult for me even to create conditions in which I know I will suffer. But assuming now for a moment that I can do it, that then the requirements of all the three previous steps have to be met and constantly met in order to remain Laboring Consciously. In the development of the scale it is at Fa of Intellectual Body and the receiving of the energy is from the Si-Do of Kesdjan. It is quite far removed from an ordinary state of unconsciousness. That I play with it a little bit and I put myself so-called under the conditions that now I will suffer intentionally your presence and I will listen to your questions, for instance, of course, it's nonsense. One doesn't suffer intentionally. One suffers. I hope that explains it to some extent.

All Right? Yeah.

Intentional Suffering from M1203

The entire meeting is a discussion of emotional development. This excerpt is taken out of that discussion.

- - - and then this "I" says, "But you exist as an emotion", immediately, in that state, it is now a state of fullness, because the others are not functioning. That what is my feelings, starts to grow. And it grows over into a state of feeling which is quite fundamentally different from the state of ordinary feeling. It is then again, production of a Conscience in my emotion. It is also equivalent to change-over from solar-plexus to the heart, and it is also exactly the same as over-bridging of Fa in the scale of Kesdjan to Sol. You must understand again what is meant by this life, this over-bridging, this difficulty of overcoming the ordinary growth, evolutionally speaking, of an octave to go from one triune of Do-Re-Mi, into the other triune of Sol-La-Si.

Well, that is the problem that we have to face, created by that, by something in the Do of intellect receives and also can understand the person observing, but that what really has to be produced is impartiality, of how to become free from one's feelings, so that then, the feeling center, not functioning in its ordinary sense, can then start to grow, until it has reached the point of freedom. The Fa is over-bridging the Kesdjan octave. It is a state, it is a state in which one knows, and by intuition, sees that one is bound. It is a state in which one knows that unless something can be done, that nothing will happen, that I've reached the end of my rope, and unless something is introduced into me of a different kind of character, there will not be a possibility of going over to the Sol-La-Si. This different kind of character in an emotional state is a Conscious state, a state of Conscience, a state based on the realization of what is freedom for myself emotionally, so that this represented by the Si-Do of the Kesdjan octave, that in which I am bound and will remain bound until I am willing to give all of me up for the sake of becoming one with God.

This equivalence of the Si-Do, the realization of this tremendous pressure within one, which causes for oneself suffering, and mind you, work will have to create suffering in one because it is not an ordinary kind of life. It has to be

understood that something is at stake, and that through suffering one will be able to try to understand and also, later, to experience in an emotional sense, that what is one's bondage. The realization of one's bondage is really what is the consideration that is necessary for a change-over of feeling into an emotion, and this bondage I will know that I have to die, not only to that what is physical manifestation, but I have to die to that what is still my feeling, and that what even should become my emotions, it is a relationship of Man with his Spiritual development. He will have to face the possibility of an understanding as merging with God, in which he disappears and God only exists and remains in existence. This is a tremendous sacrifice. This one calls Voluntary Suffering, it is intentional on one's part. It is the creation of conditions which will require Labor. And every once and awhile, when I know that I want to go over from the feeling state into an emotional state, I will have to face that particular kind of experience in life, where I will always shy away, because I don't want to lose myself.

This is a requirement of life as one grows. And it is the aim that constantly should be in front of one, even if, at times, I will not get there, and I know it might take a long time because of what I am doing in the meantime, trying to enlarge already as much as I can by feeling into more octave, more sensitivity, more relationships with people, on a feeling and, maybe, an emotional scale. The deeper I make it, the more conscious I will be in my attitude toward them and that what is required as introduction, is that kind of a realization to work and to live and to seek in accordance with one's Conscience. The consideration for oneself within, in which I know that that what is consideration should never be changed within my inner life and that it is constantly fed by the considerations from the outside which reach me in relationships with different people and to whom and with whom I always will be in different kinds of relationships which must effect my feelings and never allow only my head to be the judge or the one factor that determines it.

Sometimes my head and all its coldness will tell me to do things and then my body will execute it — it has no value what-so-ever, and only as far as manifestation on earth is concerned. It will not buy me any bread in heaven and it will not be material for the possibility of growth of an emotional body. Emotional body can only be fed by the contact that I wish to make with that what is a higher form of living, and again I say for the first time being as if outside of me, and when

I say “inside” it is that what is really taking place in my heart, and that I feel deeply and then with that, I bring out of me that what is my emotional life as if at such a time God is speaking through me, in order to make or create an effect, first in the realization of my own existence now being affected by that other higher form of being, and in the second place, in a sense, I have an affection for those I have dealings with, that they will not go by that what I say, but that what I am, or that what I feel.

This is the changing over from the Do-Re-Mi, into the Sol-La-Si. The Sol-La-Si is the Kesdjan of emotion. It is filled with it. It is where the real aspiration starts, in regards to the outside world and the people I have dealings with, and then, coming back to the inspiration within my heart, because that is where my heart has to live, and how it has to be fed, and how I am at that time. Now with my personality gradually changing into the real, I have to have a building block, this one thing, Conscience, for myself to know what I am feeling, and to what extent am I now truthful. Honesty comes in in between Aspiration and Inspiration. Honesty, then, is considering that what I know from the outside world and what I know of myself inside as Inspiration, or being affected, and wish then to live as much as I can, complete, with that what I am now building emotionally, that in that emotional life, and with this emotional life, my living, my manifestation as a whole, the way I am as a personality. I cannot build with material of a different kind of character, that is, it has to be conscientious regarding myself, and that there is no room anymore for any form of self-expression.

This becoming free from oneself, this I consider, of course, the last step for Si-Do, equivalent of real Suffering. Conscious Labor, I say is intentionally living to sacrifice that what I am, and to break-off the life’s bondage of myself, that what binds me still to earth. Although I may be physically dead already, emotionally I am not dead, and it continues, even after my physical death. It continues to live in a certain world, in which again and again, I will be faced by that particular problem of freedom from my feeling and substituting in their place, my emotion, that it, in reality, can be the bridge for me towards that what I then consider the possibility of development of my Soul. You see, this Conscious Labor belongs to the development of one’s Soul. It is the Fa bridge in the soul development.

Conscious Labor from M1428

This follows a discussion of Self Observation

The second is a Participation process, which means that if the "I" is sufficiently developed, that it then can return to 'It', the body, and help it to be directed, in order to become more Conscious and more Conscientious, and have a Will.

The third is called Experimentation. It means the enlarging of one's world in order to become more unified, later, to have more data and facts about oneself, and the world as a whole is more complete for myself.

Conscious Labor is the creation of difficulties for myself in that what I intentionally wish to suffer. It is a step in the development of one's Soul in which I want to utilize every possibility for myself to overcome certain difficulties which I have created, solely for the purpose, in suffering, to receive energy which can be used - - - (runs off)

Intentional Suffering from M1432

There's something I want to say about Work in general, about certain things that we talk about every once in a while. Sometimes we say that it is so far away that we don't want to consider it as yet. At the same time I think you have to learn gradually certain examples that have a relation to it. What do you really understand by the words Conscious labor or Intentional Suffering? Intentional, at the time, was first translated by the word voluntary; and then in one of the revisions they put in the word intentional because it was not voluntary that was meant. Voluntary is willing when it happens, but intentional means creation — the suffering that does not exist before, which is created for a definite purpose.

You probably know that in Beelzebub, reference is made to the questions of how to get rid of the consequences of the organ Kundabuffer; and that one way by which one can learn is to suffer the endurance — or to endure, and because of that to suffer the presence of others and their relation towards yourself. So that if that is one of the main possibilities and without going over into the ultimate aim, (Noise in background.) Can we stop that somehow or other? — without going over in the ultimate aim — that one has to have love for mankind as a whole. The endurance is also the question of, when it is created, that one then willingly and intentionally endures the presence of someone else. And that it means that that what is disagreeable, that one will be able to stand it and in particular when that disagreeable attitude is directed towards you.

The suffering that we can have in ordinary life is many times caused by people who do not understand, who do not know why we do certain things, and then with us having an impossibility of explaining it, we have to let it go at that, and although we know it is a wrong that is done to us, we suffer because we have no chance to correct it or to explain it. Whenever someone has a certain form of criticism which you think is unjustified, or, perhaps where they are obnoxious to you, because you do not understand them, and you do not know why they are behaving in the way they do, your criticism on them is not justified and is not fair,

unless you would know all the facts, and if you in a similar kind of a case would behave in the same way.

The question now is how can we actually create such conditions in which a person can suffer by having a judgment from others on that what he has done, and then to take such a judgment in the way it is meant? It sounds a little complicated now, but we do know that when we have done certain things and we have done it as well as we could, and afterwards we think about it, our opinion of what we have done is usually sufficiently justifiable; and also by a rationalization process is returned to ourselves as something that was done well, or at least we could rest contented, unless we are extremely morose and consider everything we have done from the standpoint as if nothing is good enough and that we never have been able to satisfy not even ourselves. To what extent that may or may not be true, we do not have a very clear opinion about what we really have been. And therefore it is extremely difficult to judge about your behavior, particularly when you are concerned only with yourself, and when no one is around to give you an additional judgment which could perhaps be a little bit more objective. You will find that in the possible development of working together, particularly working at the Barn, particularly working in relationships towards other groups, and particularly when one starts to take small steps in the direction of wanting to teach or become a leader, that one is apt to be criticized, and also that it is very necessary for each person to know that that what they are doing is correct. The correctness of ideas that one propounds, that one gives to others, is of course based on your understanding, in the first place, of your own experience, and in the second place on *All and Everything*. So that whenever you feel that you have not been able to do what you think you ought to have done or that you criticize yourself, you will try to find out how to correct it and particularly as this application to those who are at the present time leaders of the small groups here; and to a similar extent, it goes to all the other groups in wherever city they happen to be, when we sit here in judgment about their meetings.

These kind of things are now going on for sometime already, and they are developing, and I think they will be able to develop in the right way. But we will have to make extremely sure that they develop in the right way. For instance, with a great deal of hesitancy I've given up Group II. Naturally, for two reasons: one is

the development of people who gradually will take the responsibility for this kind of work; and the other is, for the people themselves to develop, and for those who hear, to listen to explanations or personal interpretations, sometimes, of that what is Work. As long as it is based on experience, it's quite all right, but as soon as it becomes a little bit colored by personality, it tends to become, I would almost say, obnoxious, because it is not entirely correct. There is too much of the channel in that what should remain pure when something flows through the channel and should remain pure.

And it is a very difficult question. I say the hesitancy I had in turning certain things over and to let it go was not primarily because I would have a little more time. It turns out, of course, that it takes much more of my time to listen to the various tapes of such groups. And my opinion in general is that the groups — although they are very worthy attempts — that many things are still quite wrong. And it is extremely difficult to pin that down unless one is there. But I sit and listen, and I sometime am amazed about the statements that are made, even now, made — which are not right at all and not in the direction of Work. And, you might say, pronounced without any particular hesitancy. And it would be far better to say, "I do not know the answer to that question," and let it go. Now, one can say that one is willing to do one's best, but in that case then the best is not good enough.

And the hesitancy I have is what has been built up over the years and what can now be maintained without my help? I still have to face it because I'm not going to go back to Group II. We have to go through this period, the same way as we have to go through a period of discussing the tapes of other cities — Groups II in other cities — by some of us. I'm changing and varying it as often as I can, as to give different people a chance to see what they would do in answering such a tape. But for those tapes that belong to New York and that come from our original Group II, I have a very special way which I hope will work out. It is that each key person who is a leader is willing to expose to all the other leaders what he has been saying during a meeting. It will have an enormous advantage, because a judgment will be made by those who are in a similar position. Each person will have a chance to be heard, as it were, and to be criticized; and I hope it would help really to add to the honesty of a variety of others who are also responsible to tell really what they think of how someone else has given answers. It is far better that you listen to your own

tape in the presence of other people, who then have a perfect right to disagree with you, and to argue, and this time it is not that they argue about you personally, and they do not argue about themselves. Everybody talks about the ideas as expressed, and gives his own idea and his own opinion of how it should be expressed. Nothing personal is involved. But this you have to learn, and that is why it is suffering. Because no one wants to be criticized by other people whenever he may think that he has done very well. And it may not be at all that it was so well in the eyes of someone else.

You might also say that each person would have their own opportunity to be a little bit over-critical to someone who has criticized you. Quite logically, that is childish, and it should not appear here. But I do hope that there will be some groups formed to listen to the tapes mutually at certain times when you really want to listen and you want to do it for the reason of finding out what other people think of you, and that they want to express it in your presence; and you submit to them. The creation of that intentional suffering for you — without giving up anything of what you have done and still having the possibility of explaining — because you can defend yourself, you can be present to such a listening group — is really all you need when you honestly try to find out how you have been and what the impression has been created on others who are also honest and sincere.

This is a beginning of a form of suffering for each person who wishes to expose himself to his peers, not to another authority. You see, if I listen, and I tell you certain things, it's easier to take, because you believe to some extent that I might know a little bit more, and in any event we have started this all together more or less with my management, so of course you look at me in a different way; and although you may argue, you know in the end, if I am adamant, you would give in. I want to eliminate all such possibilities. As a matter of fact I really don't want to have anything to do with it. Because I do believe that if you could get together — and now we talk about a research group; and I hope that gradually the Barn could become such a center — I have even visualizations that certain times, an hour or an hour and a half of a day, could be spent by different groups and that they, either with ear phones or out of ear shot, sit and listen together, and maybe even interrupt their daily physical activity the same way as we do now with Movements, or that sometimes in the evening such a possibility could exist. To

what extent that can be done I do not know at all. It has to be worked out. It is only a little ideal that I think it's worthwhile to strive for when you're honestly serious enough to find out what Work is.

I say this, you might say, based on experience of course I've had at the Foundation, when it was just exactly the opposite, and when there was absolutely no chance ever to talk to other people, where it was even prevented and intentionally not discussed. How in God's name would it be possible for ten people to talk the same language about Work when their experiences already have to be different, and of course the way they would formulate must be different because each one is a different person. And if that kind of difference is not straightened out, or explained, think of the result it will have on your group, on your small group, who you are feeding with information, perhaps may not be entirely right and that more and more that responsibility has to be felt, because it is a definite responsibility. You're playing with fire. If you are really honest about this kind of Work you must know that that whatever you give, and whatever is your attitude towards them, and whatever is your wish to try to help them, and to tell new people, people who are interested, and who have a right to know, to find out what to do about Work, that then you must be sure that what you are telling is really as close to the truth as you can make it.

Intentional Suffering from M1594

And it is now that “I” wants this personality to be as full-rounded as it can be made. The reason for that, again, is obvious. Because you might say that “I” in the experimental stage tries to groom the personality for the possibility of a change. And for that it wants this personality to be as complete as possible. The change that “I” has in mind for it is the change-over from a personality to become an Individuality. And Individuality for man is permanent. His personality will die. And for that reason, “I” being interested in a similar kind of growth wants now this personality to become one in the triad in order to go over into the next one which for personality is permanent and in the process of that attempt “I” crosses its own bridge of Fa.

This growth of “I” becomes identical to the formation of an Intellectual body. And it is at, I call it, a Fa bridge, because the Work that “I” has to do is to look at this personality in what respect after Participation and Experimentation have been, you might say fulfilled, what can now happen if this personality should become an Individual. For that it has to go through a certain process. A process not only of testing but the process which comes to the same kind of essential quality as fusion, in which the first triad now has to become one. To overbridge in order to go over into the Sol-La-Si and in this process of fusion, that what is still to be eliminated is eliminated; almost as if one fuses or melts a metal that what is the dross will come on top as impurity and can be skimmed off.’

”I” is instrumental in the creation of such conditions for the personality. And we call them Intentional Suffering created for the purpose of a man to assert his Conscious Labor in order to overcome such difficulties created intentionally solely for the purpose of affirming his “I”. It is that process of course that requires an enormous amount of energy. It has to be guided by “I”. And the energy has to be furnished by something that can be destroyed. The process of destroying and building continues regardless of where one is. The process that is now the destroying factor, or which, because of destruction will give energy available for overbridging the Fa both of Intellect and of the “I” itself is furnished by a condition which first has been created by man in the formation of his Emotional body. I’ve

compared emotional body very often with an outside scaffold. Connecting two buildings - one on top of the other as represented by two octaves. Where that what is taking place in building the scaffold, where it starts at the center or the middle of the first building and ends at the middle of the second building. Thereby reinforcing both and also indicating the direction in which the second octave has to go. The direction of man always has to be towards the Sun Absolute. For the time being he chooses the ordinary sun. He chooses his head as Consciousness. And he needs a scaffold which is his Conscience. And this man has to build himself for two purposes - one is for the formation of an outlet of his emotional energies on an ordinary scale of earth, and the second to become functional in the building of that what is necessary as an Intellectual body.

This Kesdjanian body as an emotional entity and formed by the Aspiration and Inspiration of man. That is the aspiration towards a wish to go towards His Endlessness. And the inspiration which means the reforming within himself of his inner life to be adjusted to the possibility of meeting conditions as they might be presented to him will give him the Sol La of his first Kesdjanian body. That is the first, I would say, the first created body by man. That what man should start to form in that particular process is that the Inspiration and Aspiration will only lead to the possibility of fulfillment when man starts to grow. And then having all these ideas of the possibility of further development within himself; and not being entirely clear because the Consciousness is not helping at that point.

The Consciousness is so engaged in the possibility of remaining conscious in the Experimental form, that the Si of the octave of Kesdjan is not sufficiently fed by Consciousness. And all it can be fed by is the Aspiration and Inspiration of the Emotional body itself. And this accumulates gradually in the Si note. And the Si note is the contemplation of that what has gone on before and that what might be expected of the future. That is why we call it Silence. It is man in which he really comes to himself, to his essential qualities. Not as yet to his Magnetic Center. But in which he dares to see the situation as it is and the facts which have been given to him as they really are. It is the first time that man will want to dare to face the truth about himself. And about conditions as they are around him. And to find out in truth the particular place he has to occupy in the solar system and perhaps if he thinks and if he feels deeply enough of the particular place he has to occupy in the

universe. It is the time in this Si-Do where man becomes acquainted with the presence of God. It is then that gradually this question of form is resolved. In which he then can realize that Infinity can exist without form. In which then his Aspiration and Inspiration can help him, to assure him that in this Silence something can be found.

When this is found, and gradually the Si-Do can be overbridged that is, that what is Kesdjan can be finished for the purpose of the house which is built as Soul. In that realization of the willingness to be sacrificed, it is the sacrifice of one's Conscience for the sake of Consciousness. It is the reality of the relationship between the two in which that what is Conscience becomes negative regarding the positivity of Consciousness. In which then that what can be used as energy accumulated in the Kesdjanian body as Si-Do instead of destroying it, it is now turned toward the direction for further growth of the Soul body. And it is this energy that the "I" in its development of its own and the development of the Intellectual body will use for the creation of conditions of suffering. It is exactly that quantity of emotional energy that will make a man suffer, because it will reach him at the time when the conditions have been created and all he needed is the force; the willingness to submit to such conditions. And that is furnished by the emotional energy which comes, you might say then as a free gift, upon the command of God being then present to that what is Kesdjanian body. And say to it, it is right that you as a scaffold now will be broken off. Because you have done your work and you then now in that attempt can die. And be destroyed by giving, as heritage that what is the culmination of your own life to that what should continue as a Soul.

This is the picture of man as he continues to Work. And it does not matter very much at what particular place one Works. What matters is that one has a clear concept of the magnitude of this kind of Work. And having this, it is able then to overcome all destruction that has taken place before. There has to be a compensation for the willingness. You must almost, you might almost say, of being destroyed in one's manifestations. Of having to suffer in a very ordinary unconscious way. Of losing certain things. One calls it in an unconscious state one's life. And it looks as if Life for a little while is lost. And it is only because of this losing of one's life in the ordinary form of unconsciousness and of no

particular use to one than only a continuation of life on Earth, that then man, in losing, will find Life as it should have been for him already when he was born.

When he finds it he is at that point in which finiteness goes over into Infinity. It is at the point of Conscious Labor where the finite gods disappear. It is at that point where gradually the coating of man becomes transparent. It is at that point where he starts to realize that his little God is really part and parcel of the totality of all Life. It's a very important point in a man's life. That is why it happens to be at the point nine of the Enneagram. That is really where man enters into a new spiral. Even if the formation of Sol-La-Si seems to belong to the fulfillment of his Intellectual body, it is that overlapping which enables a man to go over from Self-consciousness into Cosmic Consciousness. And it is the point of nine in which the Fa starts to realize that something else is still at stake and that all of this development from unconsciousness to Self-consciousness was only preparation for something in which man, then will find his proper place in relation to His Endlessness.

I talk about these things simply not for the sake of theory - I talk about it to give an aspect and a certain depth and a certain desire to see how much still can be expected. And what actually in its totality; and with which totality then can be compared, the little temporary period of feeling a little bit suffering because one has lost so much. That what one will gain is tenfold - ten thousand times more, worth than that what one has to give up. It is a growth in which that what is destroyed is simply replaced by a form of life which not only is more permanent but has much more value in itself. When a man is at the point of wanting to give up a little bit, or thinks that he already has done too much, or perhaps even believes that that what has happened was too much already; or that he feels terrible and in despair, I've said, of that what really appeals to him and everything that use to be an old prop has been taken away. An interest in life has waned almost to the point of not wishing to continue. Such a man must remember that it is just a little bit of a step further to go over into a realization of permanency linked up with Infinity. And that that what is now involutionary processes and the destruction of it is exactly the means by which evolution can take hold. I would not say that the more destruction the easier it will take hold. But destruction must take place in each man. There's no use comparing yourself with others and saying they have to destroy more than I,

because you don't know. Only the person himself will know how much. Only the person himself when he is in despair will know if he has strength to continue. And only a person in despair will ask God to help him.

The despair is in the Kesdjanian body. The despair is in the contemplation at Si-Do. The despair is like a forced silence for man. In that sense he is forced by nature to come to himself. He is forced to consider conditions as they are. It is the one way by which Mother Nature will be both kind and also cold. Because she gives a man an opportunity to see and secretly she hopes that he won't see. This is the process of Silence in which one contemplates and weighs and puts together this and that; all the accumulated evidence of an absolute world within oneself in which one could live and all the accumulated data partly destroyed by that kind of fire of scrutiny in which one then starts to realize what is left for me on one side, or which is the road I should take for further adventure. That is important in a man's life when that comes. Be very happy that it does come. It means that a great deal already has been destroyed. It means that the bondage is gradually loosening up. It is not at all to be despairing. It is something that should be taken as a sign - a certain form of symbolism of progress. Of realizing that one has come to a very difficult point and in which then at that point, Work will turn around and will make a man face Mecca.

I say Mecca because it is a religious concept. And also those who are Mohammedans, they do that kind of thing in their daily life. We Christians are utterly stupid - we don't even know what the religion would mean in one's life because the Bible is so far away from us and we don't want to read it anymore. And even if we do we take it literally and then become narrower minded or we don't want to take it because we say it's too difficult.

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When I say these things, they are small. And they apply in each person's life who has tasted a little bit of Work. And it is not that I would say I recommend it. All I say is try to find out for yourself if it can be of application in your life. If you find that it might be right then you have ground to stand on and nobody's word, not even Gurdjieff will be needed. The verification for yourself, even after having had

a great deal of patience and even if conditions sometimes may have been extremely difficult. And maybe one has gone through suffering and whatever the cause may have been. The disappointments which one finds, old or young, it doesn't matter, it's not a question of age, It's a question of aliveness. When there is aliveness in man he will always be disappointed. Because he all the time will have ideas in which direction his life should flow, and he really, he doesn't know. Because he still thinks in forms. When the form has been eliminated, and I say it is eliminated at the moment when I say "Yes." Because then I enter into an adventure of Infinity, At such a time I do know, but not in that form.

The flexibility which is needed, The adaptation, of course all of that - it goes with it, because through the Work on Kesdjanian body, through the Work of that kind of Observation, even at times Participating, even at times Experimenting a little bit. All of that has given me a certain insight and wisdom. It has given me, actually inspiration of a changing within myself of that what is my inner life so that my inner life becomes and has become much more adjusted to the possibility of being used for building something more permanent. Because that what is Sol La Si is permanent when it exists for me. And in total it is given up for the formation of my Soul. The totality of my life even physical, emotional or intellectual always towards the end part, culminating in Si-Do, becomes permanent in regard to what was the original Do. And the permanency is taking over by the next Do of the new octave.

When physical body goes over into the new Do, it is the Do of the Soul and the Kesdjanian body, when it has started and goes over into its own Si-Do, the energy is used for the further formation of Sol La Si of the Soul. That helps the Soul to become more permanent and more free from earth. That helps the Soul to become one in order to go through the eye of a needle. It helps the Soul to understand the place of Self Consciousness. And it starts a man with his name still attached, and very soon even that will be effaced when he devotes himself in the service of the Lord. Helping of wishing to communicate; helping to teach, helping to find his place. Helping to do what the Lord will ask him to do. And when the Lord asks him, "What is your name?", he will say, "I don't know. I used to have one, but at the present time I have forgotten my name, I have forgotten my time when I lived. I have forgotten even the direction in space. Because I only know one

thing, which is the center of the universe. And even for that we used to have a name. And we called it Karatas. But even now, Dear Lord, I have forgotten all about it. Because I found my real self."

I say again, these are ideas of perspective. Of that what should be implanted in you every once in awhile in the beginning of your Soul. So that that what is the reality of yourself, you touch it, you are reminded of your aim and that with this kind of touch you will never despair. And never mind how difficult it is. All that kind of difficulty is transitory. The same way as the fear for earthquakes will, after some time die away and everything as Gurdjieff would say, will be Roses, Roses in Purgatory.

Good Night.

Intentional Suffering from M2558

And so this process of gradually growing now affects the human being within his inner life; and from that time on, his own inner life starts to acquire the functions of Conscience; and further, it will start to acquire the functions of the Soul. You see, this process can only be effected by an "I" which is full-grown, is mature, which has the strength of wishing to continue on the road to within the center of oneself, reaching that what is the center of, let's call it, one's body - the unknown world, but wanting to investigate it and overcoming the different obstacles that are always in the way whenever there is an unconscious man and something conscious makes contact with the unconsciousness. The problem of how, then, to continue to grow depends on the presence of an "I", the wish to have a Conscience talk, and an openness on the part of a man becoming Conscious. This process of further development now, which is, I say, like renaissance, again can be compared to that what takes place when a man actually is born as a human being. And in the beginning, there is a tremendous joy within himself of finally having that what was to be set free, which is now set free; and the belief he has in himself makes him, in the very beginning, overcome ordinary little essential qualities which are more or less easy because there is such an impetus and such a force within him, such a desire realty to become a man, comparable to a period when one is affected by Work and there is no particular mountain, that everything becomes a little molehill.

It is really the beginning of a man wishing to climb the mountain we talked about the other day, setting out with tremendous amount of enthusiasm, and constantly having in mind the top he wants to reach. That is the road from Essential Essence, the beginnings of the awakening of one's inner life, the beginnings of the rays of the Sun shining on that what is the beginnings of a Conscience. That is why one says, after this wish has become convincing for oneself, it is as if the totality of wishes in the form of a Fa in the development of a Kesdjanian body now has become only one wish: to reach that what is the possibility at the end of a development of an emotional body, because with that a wish is concerned. Later on, the same process repeats itself for the wish for a Soul to develop. But we are now only concerned with this first possibility of going, like

an “I” now, from an Essential Essence quality to that what is essence and reforming within the feeling processes of a man that what becomes an emotional quality which then realizes what its aim is, and is then spirited as a result of the proximity of the Sol of the new triad.

That is why the Sol is placed there: in order to become more convincing that throughout the difficulties of overbridging the Fa of the constant effects of little wishes still talking unconsciously, still talking with an “I” on the manifestations of the body, still very much connected with the physical body itself, opposing, many times, what this “I” really has in mind and what, even with the beginnings of a Conscience, cannot be accomplished; that out of this chaos of the Fa state of emotional, of feeling, feeling all kind of feelings put together, one very definite wish is formed for a man so that he says: From now on, I become devoted to my aim, and there is only now one way back. The same way an “I” has come, I now travel on that road which the “I” has made for me. That is, as I say, the beginnings from an essential essence, quality into the possibility of having a real wish for a development which now starts to dominate. Because this kind of a wish is affected by the benevolence of an “I”, constantly everything remains completely objective. Try to understand that in these states, there is no further question about the subjectivity. The road back from this “I”, by this “I”, from the Essential Essence to the periphery is the constancy of an objectivity as a shining light which reminds one constantly of that what is the ultimate aim: freedom in the silence of Si-Do.

And so you understand when we talk about these things, they cannot be understood by people who just learn a little bit about *All and Everything*. It cannot be understood because it is an entirely contradictory statement: I am bound by my wish; at the same time I’m not bound at all by the ultimate desire as a result of my wish. And that paradox has to be understood by people who are devoted and not by others, because they don’t understand what is really meant - that freedom can exist in bondage; that freedom as a reality is there, even if the consequences of the organ Kundabuffer seem to have a value for one; that that what is light exists in darkness; that that what is positive becomes absolute and is not any longer dependent on the negativity; that that what is subjective falls by the wayside in the presence of objectivity, and that the sole reason for subjectivity existing is that what is given to a man to become aware of objective life. That he then can understand that eternity

is eternity forever and ever; that the question of infinity is an understandable concept because finiteness has lost its form, that is, its hold on one. Death has lost its fangs, I think is the word used in the Bible. There is no fear any longer. A man then, I've said several times, walks on his impressions which are absolute because they are the truth.

The building of a Kesdjanian body is then on that what one knows to be as is, and remains in that kind of reality of a knowledge of that what one actually is without any possibility or any fear for further interpretation. When the state has been reached, you see, a man becomes a different kind of a man because he is not affected any longer by the ordinary rigamaroles of ordinary life. It is not that he neglects them. He knows that he has to go back to the periphery. He is not there yet He knows that his "I" has not fulfilled its function as yet until the Kesdjan body has become grown up to SI-DO, and unless that what is the Do Re Mi of his Soul has been firmly established after the Si-Do of the Kesdjan, after that what has been accumulated as information in the form of knowledge of an emotional kind which is spiritual - it is not a material form - when that has been accumulated and the Kesdjanian body has been in existence at the Si-Do, the Kesdjanian body also can die, because that what is the ultimate reality is for a man his Soul, which, when it has been started and has been set in motion, has reached the point of no return any longer when it has crossed over the Fa bridge of the Intellectual body.

But I don't want to talk too much about it because, to some extent, it is a repetition in exactly the same pattern as the development of a Kesdjanian body. It only is on a higher plane. It is in a different kind of terminology even, and we use different words. For instance, if one says, to develop a one definite wish in the Fa of a Kesdjan body, is comparable to that what is to be discovered in the Fa of an Intellectual body in the form of Conscious Labor and Intentional Suffering. It has the same quality. Out of this comes only one thought, of a presence of an awareness of insight of omniscience. Like for a Kesdjanian body, it becomes a question of - not - omnipresence. Like for the physical body, at the time it reaches Si-Do, it becomes a question of omnipotence. There are the three omni, now placed in the Si-Dos of each of the three bodies. That is why, in Infinity, the three Si-Dos of bodies existing form a line connecting those Si-Dos, that line pointing to the further possible development of a man when the three bodies have become

one. They unite in the Si-Do, because at that particular place, everything that had taken place in the formation of an octave, is now a result of an octave becoming one and including the original Do of each octave and, therefore, the possibility exists for further fusing into a oneness. I only say this because the three-body diagram indicates that. That what is on the right of the Intellectual body is the realm of Cosmic Consciousness.

I don't want to talk about such things, because they don't belong here. We now belong to a certain realm of an understanding of the functions of an "I" when full-grown. It also means that it has to be preceded by constant efforts to remain Awake; that is, by the constant feeding of an "I" to make it more full-grown. How long it will take no one will know until he starts to grow up and then develops his "I" to its full awareness of itself. And at the point when this "I" can show the benevolence in wanting to take a person by the hand and leading him then through the labyrinth of unconsciousness, that the thread which then exists has already been prepared by an "I" entering into oneself and returning from Magnetic Center. You may say, on the one hand taking Magnetic Center, on the other a personality. He becomes a real guide for both. And the constancy is always adjusted by means of an "I" having information of that what is given from Magnetic Center, and seeing the need of a personality, the "I" becomes not only the guide, but the conversion machinery for all energy for the feeding of a man becoming Conscious and Conscientious. You see, the process of making the potentialities actual always will take place under the guidance of an "I" and that what is Magnetic Center. Or to say it differently, it will only take place under the guidance of a Consciousness together with a Conscience. When those two are in harmony, the bodies - that is, Kesdjan and Soul - can start to grow. They can grow, as you remember, parallel - Sol La Si of Kesdjan and the Do Re Mi of the Soul are practically identical. They belong together; they interchange. There is a constant exchange of energies between the two, and the process of that development is simultaneity.